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Society

583 Marriage is monogamous. The wife is bought, in spite of the [595] poverty of the Seri. Santa Blanco paid 150 pesos in property for his wife. Chico Romero, a widower, paid more for his, a widow, "because she had three daughters, and a family with daughters is rich" (in expectation of bride prices).

591 The wife goes to live with the husband. A young couple lives 562 with the young man's parents, perhaps in an annex to the house. "The man commands." Chico was emphatic on this point, and repeated that when his son married he would live with him, not with the girl's relatives. Both he and Santo have step-sons-in-law as well as daughters-in-law living with them, but this is because they are chief and boat-owner respectively; (and the sons-in-law are young).

833 Copulation was said to take place immediately on marriage. McGee's statement of a period of continence being cited as the custom of a foreign tribe, the informant obviously wondered and laughed. [843] Intercourse goes on during pregnancy; but not for some months after birth, for fear of a new pregnancy, which would be injurious to the child. A good man respects his wife at all times and does not constantly pursue her.

144 No half-breeds were seen, and the Seri declare they are free of 164 venereal disease.

551 Nothing could be elicited from the informant as to anything like 614 the group-inherited names of lineages, or clans, of the Yuman tribes.

768 When a woman dies, the widower may give the children to his dead wife's parents to raise. This is the only item learned that might point to McGee's "matriarchate"; but the informant may have been thinking of particular cases. His son lives with him, though he lost the boy's mother.

582 Cross-cousin marriage is as prohibited as that of parallel cousins. This is in accord with the sibling terminology for all cousins; but in view of the present small number of the tribe, the rule must work difficulty.

[587] A man does not marry his dead wife's sister. Apparently he may not. Nor is there levirate. The informant volunteered the question if marriage with step-daughters was permitted by other peoples. Being told of the Navaho custom, he seemed shocked.

606 Neither husband nor wife looks at or addresses either parent-183 in-law. In the isolated, small-group life of the Seri, this rule can hardly be adhered to with complete rigor, and its conspicuous carrying out was not observed; but then everything in their behavior is casual, informal, and slovenly.

607 The kinship system as recorded contains a note as to a woman not addressing her younger sister's husband by kinship term except

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in endearment when drunk. This may apply also to other siblings-in-law. 607

Younger siblings (? and other relatives) may say nothing obscene before the older, out of respect for them; but the older talk freely before the younger. This applies to both men and women. Otherwise there seems to be little prudery; the informant recited the names of the private parts before his wife and children, and she indifferently repeated them after him in confirmation. 593 834

There is no teknonymy. 551

The dead are buried. Cremation of the body seemed unknown to the informant. All property of the dead person is burned or destroyed. His balsa was burned; modern boats are not, because they "belong to the government," which furnishes the lumber. The house is abandoned and a new one built a short distance away. The name of the dead is not spoken. 176 [422]

Kinship

The Seri kinship system is distinguished by three general features: the large number of terms; the strong tendency to terms reciprocal in meaning; and the distinction made between older and younger siblings of nearer relatives if they are of the same sex. All of these are characteristic Yuman traits. 601

The number of terms obtained is 50; which number might have been increased if step-relatives, great-grandparents, great-uncle-aunts, siblings of siblings-in-law, spouses of uncles-aunts, and spouses had been inquired for. However, the informant seemed to feel that the list was exhausted with the set obtained; before that, he pursued the subject of his own accord. Fifty is an unusually large number of kinship names in any language; the more so, since there are no cousin terms. The 12 siblings-in-law terms—a quite extraordinary number—swell the total.

Conceptually reciprocal terms dominate the system except in the sibling class. The informant soon realized this principle. Some of the reciprocals are derivatives; others are not; self-reciprocals are lacking. This last fact helps increase the size of the system.

The distinction between older and younger siblings of the same (but not of the opposite) sex as nearer relatives is consistently carried out for uncles-aunts and spouses' siblings (or siblings' spouses).

ôi	**father**	**reciprocals iaâ'k (man's son), ôq man's daughter)**	
o'l·a	**mother**	**rec. iq/t**	**(woman's child)**
o'p·âc	**father's father**	**rec. ik-o'pâc**	**(man's son's child)**
omâo	**father's mother**	**rec. oka'sak**	**(woman's son's chd.)**
ô'âo	**mother's father**	**rec. iqâoi**	**(man's dtr.'s child)**
ôkt	**mother's mother**	**rec. iqaq**	**(woman's dtr.'s chd.)**